

Is it Permissible to Ask Others to Make Du'aa for You?

Transcribed from a [Q&A](#) by Shaykh Ahmad Jibril

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IS IT PERMISSIBLE TO ASK OTHERS TO MAKE DU'AA FOR YOU?

The simple answer is if someone asks another who is alive to make Du'aa for him, that is not Shirk. If I tell you brothers make Du'aa for me, number one – that is not Shirk. Number two – if I ask you to make Du'aa for me, it is not even sinful. However, as Talabat al-'Ilm we try to strive to learn what is best, the conditions and what the 'Ulamaa said about it. Even though it is not Shirk, habitually doing it is something that the 'Ulamaa spoke about. For example, look at Ruqyah – is Ruqyah permissible? Of course Ruqyah is permissible. It is not Haraam. However, it is better not to ask others for Ruqyah, and Du'aa is very similar to that.

If you look at the Hadith in Bukhari and Muslim about the seventy thousand who will enter Jannah and they have special qualities and privileges, one of the restrictions on being in that group is:

لَا يَسْتَرْقُونَ

They do not ask people for Ruqyah. If you ask someone for Ruqyah, is it permissible? It is permissible. However, if you want to be at a higher status, you are held to a higher standard. The higher status being entering Jannah in the first group (the first seventy thousand) without Hisaab (reckoning). And of course in the many additional narrations, there is more who will be included in that. If you want to be among those, do Ruqyah on yourself and do not ask others.

Du'aa is very similar with some details. If you tell someone to make Du'aa for you and your intention is to benefit yourself and the one you asked, then you are really encouraging righteousness and you may get reward for it if that is your intention. If that is your intention (to benefit him), you may get reward. How do you benefit him? If you ask him to make Du'aa, you benefit him by him making an Ibaadah. Du'aa is an Ibaadah. When you tell him make Du'aa for me, you are encouraging him to do an Ibaadah. We said Du'aa is an Ibaadah, so you are encouraging him to make an Ibaadah. That is like saying pray the two Sunnahs after Dhuhr brother. Your reward will be for encouraging him to make an Ibaadah. That is how you benefit him and you get reward.

When you make a Du'aa for someone else, the angels say and you will get the same. If your intention is also to benefit him by the angels telling him he will get the same, you are encouraging righteousness. If your intention is to get him to make Du'aa so he can do Ihsaan (righteousness) to you or to another, you will get reward for encouraging him to do Ihsaan to you or to someone else. When you make Du'aa for a Muslim, that is Ihsaan to him. So if I get another Muslim to make Du'aa for me or another, then I will possibly get Ajr for that Inshaa Allah.

Now what it boils down to is if the intention when asking another for Du'aa is to benefit the one he asks, he will get reward. If the intention when asking to make Du'aa is to benefit himself and the one who he asked, he will Inshaa Allah get reward for that. If his intention is to only benefit himself personally, it may be better to refrain from asking others because directly or indirectly, over time it leads to reliance on others for Du'aa. Then one may become neglectful over his own Du'aa and being persistent in it, knowing someone else may be making Du'aa for him. In this day and age, it may also give some people an ego or a big head when people keep telling them make Du'aa for me, make Du'aa for me.

Ibn Rajab said Umar Ibn al-Khattaab, other Sahaabah and Tabi'een used to dislike someone asking them to make Du'aa, saying are we Messengers? They understood that was a quality to be a Messenger. They were humble and they did not want to taint their humility with Allah. Ibn Jareer narrated that when Sa'd Ibn Abi Waqqaas went to Damascus, a man told him ask Allah to forgive me. And you know Sa'd – Allah honoured him with an answered Du'aa. When he went to visit, a man said ask Allah to forgive me, so Sa'd said may Allah forgive you. He told the first man may Allah forgive you. Another man came in and said ask Allah to forgive me Sa'd. Sa'd said may Allah not forgive you or him, meaning you and the one who asked me before you. Do I look like a Messenger to you?

In his book Al-I'tisaam (الإعتصام), ash-Shaatibi commented on this saying and lesson. He said when he saw it was an exceptional request to make Du'aa, he answered. When people began to crowd, he understood it differently. People may think that he is at a higher level or status than what he is, or he possibly had foresight and knew that they may think he is at a higher status in the future. He wanted to eliminate that. He also wanted to eliminate that people assume asking him for Du'aa is a Sunnah. He did not want them to think that he is at a higher status and he did not want them to think it is a Sunnah.

Ibn Jareer also narrated a similar story that a man asked Hudhayfah radhiyallahu 'anhu to ask Allah to forgive him. Hudhayfah said may Allah not forgive you, just like the story of Sa'd. He probably did not want people thinking that he is at a higher status than he is, as in the scenarios that Shaatibi Rahimahullah mentioned. Also, he probably did not want to make it a trend. In his book At-Talkhees (التلخيص), al-Khateeb mentioned that when Ubaydillah Ibn Abi Saalih was ill, Tawoos went to visit him. Ubaydillah Ibn Abi Saalih said O Abu Abdur-Rahmaan (the Kunyah of Tawoos), make Du'aa for me. He said make Du'aa for yourself. Allah answers the distressed when they call. Tawoos told him make Du'aa for yourself. What he means is you may go ask someone who you think is better and maybe he is (Allah knows best), but you have a quality that may give you a higher status for that Du'aa to be accepted. You are in distress, but the person you are asking to make Du'aa for you is not in distress over your matter. What did Allah say?

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ... النمل: ٦٢ ﴿﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him.
(Surat an-Naml: 62)

He did not say the one distressed who goes to his friend and asks his friend to make Du'aa. He said the distressed himself when he calls, so you have that quality.

Some use the Hadith where the Prophet sallallahu 'alayhi wa sallam told Umar make Du'aa for me, but after research I found it was weak. And as to the other Hadith where the Prophet sallallahu 'alayhi wa sallam told Abu Bakr and Umar:

إِنْ رَأَيْتُمْ أُوَيْسَ الْقَرْنِي ، فَاسْأَلَاهُ أَنْ يَدْعُو لَكُمْ

If you see Uways al-Qarni, ask him to make Du'aa for you.

The Hadith is authentic. Even though Imaam Maalik Rahimahullah denied the Hadith and he even denied any person as being Uways, the correct opinion is the Hadith is authentic. That is a special circumstance and situation, and that is a special man whose Du'aa is answered. How do we know it is special? I just told you right now about Hudhayfah, Sa'd and what Shaatibi said about the Sahaabah – that they disliked it. They understood it to be special when they did not ask each other to make Du'aa for each other. They did not ask that, so they understood it to be special and that is what we go by. That is what we mean when we say we follow the Salaf. In fact, had it been proper after the Prophet sallallahu 'alayhi wa sallam said that about Uways, Umar would have turned to Abu Bakr radhiallahu 'anhuma and he would have said to him make Du'aa for me, because Abu Bakr is better than Umar. He never did that, so it appears like this was an exceptional circumstance.

The Prophet sallallahu 'alayhi wa sallam told Abu Bakr and Umar to ask Uways for Du'aa if they see him. The issue we mentioned is people making it a trend and relying on others for Du'aa. Abu Bakr and Umar radhiallahu 'anhuma – their Imaan and knowledge in making Du'aa and their reliance on Allah in making Du'aa is not something that you fear over. Unlike today where people will begin to rely on others for making Du'aa and neglect their own Du'aa and their own persistence, which was not something that we would expect of Abu Bakr and Umar.

So in summary, is asking someone to make Du'aa Shirk? No, that is not Shirk at all. Is it sinful? No. The summary opinion is that it is not a problem to ask another to make Du'aa. In fact, you get rewarded at times. If your intention is to benefit the Ummah, to benefit you and the person you are asking or to benefit that person himself, then you may get reward for it. Other than that, if you yourself are firm and persistent in your Du'aa, you do not slack

in your Du'aa habits, you do not rely on the Du'aa of others and it is exceptional and random that you say make Du'aa for me, then that is permissible and okay.

One of the simple and most basic duties to your brothers and sisters is that we should all be making Du'aa for each other behind our backs without anyone telling us. You benefit yourself more than anyone because you have an angel telling you and you will get the same. If I make Du'aa for myself that may Allah subhaanahu wa ta'aala allow me to pass that exam or may Allah give me Jannah for example (whether it is this life or in the life after), is that better or if I say may Allah subhaanahu wa ta'aala give Muhammad, Saalih and Raa'idh beneficial knowledge, Jannah or allow them to pass the exam? Which one is better? Which one is most likely going to be answered – sinful me merely making Du'aa for myself or making Du'aa for my brother and the angel telling me Aameen and you will get the same?

Also before we move on, many give charity and they say make Du'aa for me. You see that a lot. If you want what is better and note I said what is better because it is not a matter of Haraam and Halaal and Shirk, do not ask that because look at the verse:

إِنَّمَا نَطْعُمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿الانسان: ٩﴾

(Saying): “We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.” (Surat al-Insaan: 9)

When Aishah radhiallahu 'anha used to send someone with charity, she would tell that messenger to listen to them and see if they make Du'aa so I can make a Du'aa equivalent and return that Du'aa back onto them, so I can get my full reward from Allah subhaanahu wa ta'aala. Ibn Taymiyyah mentioned that some of the Salaf used to say if you give a poor person and he says Baarak Allahu 'Alayk, say Baarak Allahu 'Alayk back to him so that it will not constitute receiving anything in return for that charity that you gave, and you get your entire reward from Allah subhaanahu wa ta'aala.

What is unique is when we collected for sister Umm Saleem, Umm Saleem sent me an email telling me that when I tweeted about this matter, some brother emailed her and said I asked you to make Du'aa and I retract that because of that Tweet about Aishah. It is not a matter of Haraam and Halaal, but it is what is better. And to that brother – I do not know who he is, but may Allah subhaanahu wa ta'aala reward you and I love him for the sake of Allah. I love those who adhere closely to the Sunnah from the bottom of my heart for the sake of Allah.